

The Importance of Education in the Arab Society as a National Minority Society in Israel

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Abstract

Education is important in any society, but much more important for minority groups in a multi-national and multi-cultural society. We can stand on the importance of education by its definition. Although there are many definitions, all of them always enclaves three main goals: education as socialization - education is a means of adapting the individual and their suitability to the society he lives in order to train him properly to enter adult life; Education individuation - the main purpose of education is the full development of the specific personality of the individual and the realization of their uniqueness; Education as culture - another primary purpose of education is to influence the shaping of the personality of the student according to the "good person" template in a given culture. The argument is that codes of cultural and values that are formed over centuries, have to be transferred from generation to generation.

Key words: education, arab society, national minority, Israel

The aspiration for transformation in the Arab education is at the heart of the Arab population [1, p.322]. Underlying this transformation lay the material prerequisites to prompt the situation of the Arab education and equalize the status to that of the Jewish students. Equality - both at individual and group level, and at all levels: infrastructure, achievements, qualities, organizational structure and syllabus. The critical legal discourse is based mainly on a critical view of the principle of equality in relation to the legal status of Arab education in Israel in general, and the extent of involvement of the Arab-Palestinian minority in designing this education in particular [6, p.220]. In debates around the issue of education often seem contradictory arguments on various sides of the divide; each party summons arguments concerning the right to education has many faces. The right to education can be characterized as a political civilian right (a first generation right) as a social right (a second generation right) and as a group right (a third generation right). In international treaties and constitutions of many countries, various issues relating to education enshrined indeed under the general heading of "right to education", but a careful reading of the articles of education in constitutions and conventions leads to the conclusion that the right to education includes three main rights: the right to receive an education, the right to influence the content of education and the right to equality in education.

Arab Education in Israel is an integral part of the general education, and is managed by Jewish officials and decision makers. The local authorities, of both, local councils and school administrators are only technical and substantive decisions are determined by the Ministry of Education [2, p.344]. However, despite national and cultural uniqueness of Arab citizens. In practice, the overall control of the Jewish educational system in the Arab education system meant that the Arab population has lost any possibility to control the goals of education, and it took away the right to shape and direct the education system in accordance with the collective interests of the Arab public. This means a significant denial of any involvement of the Arab-Palestinian educators in the process of decision-making in education, both in terms of the allocation of public resources to Arab schools, and on issues related to the educational content for Arab students.

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Since the 90s a process of standardization and higher education of teaching education occurs in Israel. This is due to the fact that higher education in Israel experienced a noteworthy change in the 1990s, as an aftereffect of political and public pressure to extend access to higher education among disadvantaged groups and occupants in the generally immature fringe areas of the country. Indeed, the 1990s saw a social revolution that extended access to higher education for all strata of Israeli society and populaces, including Israeli Arabs. Until 1995, the Council for Higher Education Law (1958) disallowed the establishment of non-university academic institutes in Israel. Notwithstanding, in that year, Ministry of Education, chose to change the higher education system and changed the law and in 1995, was adopted the new Academic College [3, p.254].

Therefore, from 1995 until today, dozens of colleges (mostly public institutes) have been set up in Israel, offering equivalent academic programs toward undergraduate and graduate degrees in the same professions that are taught in universities. This reform was a substantial articulation of the longing to grow access to higher education for candidates of low socio-economic background, youngsters living in the outskirts, minorities, and each one of the individuals who did not meet the minimum admission requirements for Israeli universities.

The reports of economic considerations, such as tuition costs and living expenses and everyday costs amid studies, influence the choice of young Israeli Arabs to acquire higher education and impact their decision of educational institute and academic profession [2, p.234].

Minorities tend to regard education not just as an essential element in their battle for social and political rights [5, p.325]. Additionally, as a method for enhancing their entrance to economic resources and spanning the gaps between them, and the majority in different ranges of life [4, p.154]. Education, when all is said in higher education, specifically, are top priorities for the Arab citizens of Israel. Both the low point from which the Arabs begin and the crisis endured by the political and scholarly elites as a consequence of the 1948 war have contributed incredibly to the way that university graduates are seen as the backbones of the political and social restoration of the Arab populace of the country. As in other developing societies, the educated Arabs are thought to be agents of social change, who perform an imperative mission by providing direction and driving the battle for enhancing the political and social status of the Arabs in Israel.

The economic changes that have occurred in Arab society have put a higher quality on education. The extreme move from agricultural labor in one's own village to hired labor outside has on a very basic level changed the criteria that decide an individual's status and prestige. Whereas it was land ownership that tallied in agrarian culture, after the land was lost, procuring an education became the Arab populace's primary target. Subsequently, interest in area was supplanted by investment in human resources [9, p.40]. Thus, Israeli-Arabs as an ethnic minority now see high education as a vital and in some cases the main intends to propel their social versatility both individually and as a group.

Amid their university studies, Arab students gain unique experience. The colleges are just about the main spot in Israeli society where Arabs and Jews meet on an equivalent balance (the beginning pieces are obviously not equally aligned, with the Jewish students having an edge). In most different cases, contact between the two peoples is awry, with the Arabs having a lower status.

Separate educational systems keep Arabs and Jews separated amid their studies in essential and secondary school, and they meet just at college. This experience is a vital component in the union of the Arab students' civic identity and their relations with the Jewish majority. Likewise, the experience with students from everywhere throughout the country gives them a chance to wind up politically and socially active. In this manner, college is the most intensive stage of political socialization for educated Arabs [7, p.11].

The Arab students' social experience amid their academic studies is no less imperative. The universities in Israel are situated far from Arab territories; keeping in mind the end goal to be near the college, numerous understudies need to live far from their parents' homes. For Arab students, this is an extraordinary open door for a more liberated way of life, where they are not examined by the community. This experience is especially vital for women, who still experience the ill

effects of confinements in their own communities, where a watchful eye is kept on their social life. This prompts the conclusion that promoting higher education among the Arab populace is a standout amongst the most essential ways integrating Arabs into the life of the country and for upgrading Arab–Jewish relations in Israel. The significance of this issue has intensified as of late, in light of the fact that the theme of citizenship and the topic of equality are progressively raised as the Arab populace battles for its place in Israeli society.

The expansion in the quantity of Arab students at institutions of higher education prompted a critical increment in the quantity of college graduates. In 1960, there were just 350 Arab college graduates; in 1984 the number had ascended to 8,700. In the year 2002 their number is evaluated at roughly 33,000. Alongside the quantitative change in the quantity of Arab college graduates, there has been a qualitative change too. Middle Easterners are enrolled in all establishments of higher education in Israel and in an extensive variety of faculties and departments. Furthermore, the rate of Arab women with higher education has risen relentlessly. In 1984, women represented around a fourth of Arab graduates; in 1999, interestingly, over portion of Arab students in Israeli universities and institutions of higher education were women.

As mentioned above, now all colleges of education give their graduates a college degree, and this change has brought a considerable increase in the rate of academic teachers. A small gap in higher education can be noted between teachers in the Hebrew education and Arab school teachers in the Arab education. In the 2010-2011 school years, 80% of the Hebrew elementary school teachers and 87% of Arab elementary school teachers had an academic degree. 83.7% of high school teachers in the Hebrew education and 86.3% from the Arab high school teachers had a college degree.

The school is a social institution in which in addition to knowledge, those who step into its boundaries, should also acquire social skills that enable individuals to function better in a society in which they were born and raised. Today, in the era of globalization, the school expands its functions to provide wider social skills that will enable graduates to adapt and deal with existing conflicts.

Abu Asba describes teachers as human capital of the education system and society, and argues that any attempt to promote the educational system requires investment in the teachers themselves and restoring confidence in themselves and their competence to function as an educational leader [1, p.109]. Nissan adds that an educational leader is first and foremost an educator and only then a leader of the educational enterprise. He points out some good qualities a leader in education needs, these features combine between cognitive aspect and emotional aspect. This capability is called identity, claims that it is difficult to separate the values of the educator from his work. Educational mission is an important value in life. Personal identity and its perception are the best part of the identity as an educator.

In the philosophical-value level, nothing is more important in education than worldview and values-oriented being. He sees a school not only as an educational institution but first and foremost, an educational institution that operates to assist the individuals to arrive at their best and realize their humanity as an individual, as a citizen and as a culture. He argues that since children are exposed to daily political and commercial propaganda, educators should take an active educational initiative which will serve as a counterweight and will equip the pupil with knowledge, sensitivity and skills required to perceive the social reality, defend themselves, and to guide themselves intelligently toward valued and satisfied life. Among other things, he recommends to foster cultural education and education for authenticity, as the emphases are the values of democracy, tolerance, moral autonomy and interpersonal solidarity.

In our opinion the school cannot help but to educate and impart values to children. It cannot help but influence, and it also has to do it. He believes that the purpose of education is to educate the individual to choose wisely the values, if they want to be a democrat, patriot, socialist and so on. In a polarized society politically and culturally, as the Israeli society is, yet there are traditional values and basic social values for which, there is no disagreement. Only very few parents may object to the teachers endeavor to give their children values such as respect for others, the rule of

law, justice, respect for truth, declared opposition to racism and the expression of prejudice or ethnic stereotypes and the like, there is no way to avoid that social and political events and often dramatic topical global and domestic, will penetrate into the school premises. In this context, contends that political education which is reflected in the educator refraining from taking political positions is impossible.

Lam defines the political education as an activity carried out within the school through the usual curriculum content, or through topical subjects of national and international politics. The purpose of this activity is to develop the intellectual and moral sensibility of the pupil, in order for him to act upon them in situations that invite taking positions on political issues. Lam argues that political education, in contrast to ideological education, was not intended to impart ideas and beliefs. He argues that the political functioning of a person depends on their critical analysis skills, their moral sensitivity and the level of their involvement in the society in which they live. Even Ferreira identifies the educational revolution with a political revolution and argues that one is not possible without the other. He stresses the importance of the criticism; in his opinion people who are unable to look at the world critically will not be able to actively participate or contribute to a change. He thinks that education should deal with the constant exposure of reality and dealing with it.

After the establishment of the state of Israel, Arab teachers were prohibited from engaging in any political issue that may provoke nationalist feelings among the pupils. In addition, until the early 80s they were forbidden to discuss current issues in the classroom or any subject considered sensitive, such as land, national identity and the struggle for civil rights. The community expected the teachers to educate the young Arab generation in the spirit of national pride, on the basis of national values and culture. At the same time, the establishment expected the teachers to suppress among their students every Arab nationalist orientation and educate them in the Israeli citizenship spirit to the point of self-denial and self-deprecation in front of the Jewish majority.

Thus, the Arab teacher was caught between the conflicting expectations of their formal definition of the role of government representatives, and their social definition on behalf of the Arab population and its perception of the role of the teacher as the leader of a social education. The response of the teachers was rigid adherence to the curriculum and avoiding discussion of social and political conflicts, i.e., avoiding dealing with education. Thus, it appears that in the first years after the establishment of Israel, the Arab sector schools were far from fulfilling an important educational role. But also in the years to follow, one can identify another major factor hampering the teacher: "school climate". In contrast to the rapid modernization process that has taken place in Arab society, which maintain a conservative nature.

Many authors indicates that although the Arab society is exposed to democratization and modernization processes, its status as a minority group, which is subjected socially, politically, economically and culturally, to the Jewish power, is leading it to adherence to traditional values and their preservation. The Arab society is considered as a collective and traditional society and tries to preserve its values to keep its true identity. This is not simple especially in the Israeli society which is considered a very modern and open society whose values contradict the Arabs' values. Through adherence to traditional values, the Arab teachers were able to meet the social expectations of them, without conflicting with the Jewish establishment. The result was that Arab schools became an authoritarian place that does not encourage freedom of thought and criticism, not among the teachers and nor among the pupils.

This climate limits any attempt to change that encourages entrepreneurship and creativity and sometimes even eliminates it. The teacher was forced to accept the status-quo to be part of the consensus. In the absence of support, teachers preferred to integrate with the "Culture of Silence" and devote themselves to the norms of the establishment. This framework does not only impose itself on the teachers, but also provides them with social class, the teachers are perceived as the sole authority in the classroom, and imposes their views on their students.

The Intifada that broke out in the territories in 1987 increased the embarrassment of the Israeli education system in general and specifically in the Arab schools. In the presence of the

dynamic events, the Arab teachers found themselves in a delicate situation. They did not know whether to engage in these events, and if so - how to deal with them, and how are they allowed to express sincere position.

The first intifada is perceived by Jews and Arabs living in Jerusalem as a turning point in the history of the relations between the two groups. Ever since the Intifada events, there is a more obvious separation that deepens in ways and on many levels. The main ratio between the two groups is the ration of the majority and minority - of control and dependency. The Intifada has greatly affected the Arab population in Jerusalem who tried to shake off Israeli control and expressed the desire to break away from the economic dependence on the Jewish population.

The most prominent and lasting expression of the civil disobedience in East Jerusalem, as in the territories, was in frequent disruptions of daily activities in trade and significantly disrupted the education system that was greatly damaged, as reflected in significant decreases in school. The situation was not much different among the Israeli Arabs. The confusion flooded them, and especially the teachers who were employed in the school system, who did not know how to react. A study conducted in 2004 among Arab teachers - which aimed to find out the actual situation and political education in schools following the two intifada and the political situation was found that only 17% of teachers are dealing with pupils on current events and politics. Despite the events of October 2000 in which 13 Israeli-Palestinians were killed, only 23% of the teachers discussed it with their pupils, and in many cases, the pupils were the ones who initiated the discourse on the subject.

There are several factors that affect teacher's performance and status:

1. Motives in choosing the teaching profession - according to Ames teachers are engaged in teaching for various reasons, and schools also differ in norms and definitions of professional success they pose to the teachers. Looking for common causes, one can identify causes related to external causes, such as convenient hours, longer vacations and extra salary to the family. Another goal is "ego involvement" that can be expressed by the ambition to promotion and professional status and the desire to demonstrate high achievement. Another goal is "engagement role", the will to promote the skills and personal development of teachers and pupil's, shows empirical data supporting the theoretical notion that orientation of "engagement role" is preferable orientation over the orientation that is based on "extrinsic motivation". Presumably among teachers with "engagement role" there would be more willingness to deal with complex political and social issues rather than teachers who came to the profession out of external motivation.
2. The feminization process and status of teachers - feminization process damages the prestige of the teaching profession since much of the public (and women themselves included) believes the employment of women do not require great expertise and therefore they are not worthy of the full prestige. The explanation for the increasing feminization in teaching lies in two processes: democratization of the education system and the exit of men from teaching to more attractive professions.

The decline in the prestige of the teaching profession is not a secret. The committee set up by the Minister of Education in 1978 to examine the status of teachers, recommended direct raise in teachers' salaries and other indirect additives. In addition, the stricter terms necessary for qualification for teaching and academic degree were staged. There was indeed partial improvement in the employment conditions, but that did not stop the decline in the prestige of the profession. It seems that in against the three factors that contribute to the increase in the prestige of the profession - wages (especially in the Arab society that suffers from high unemployment and low wages), and positions of influence and leadership - there were two other factors that lowered the status of teaching: a. The feminization of the teaching process; B. Growing erosion of the teacher's job scope.

In a research compiled by Watad-Khoury which says a lot about the perception of the role of Arab teachers, the main finding is that Arab schools in general, and the interviewed teachers in particular, refrain from speaking with pupils about conflict and express their views. One might

explain this by their motivations to choose a profession. The role patterns of the Israeli Arab teacher described above, matches the pattern of the teachers who participated in the research interviews. The teachers, many of whom chose the teaching profession from "No other choice "and do their job as a clerk doing his job and adhering with the provisions of their supervisors: from the interviewed group, 11 teachers chose the role because of "ego involvement "and the rest - 29 chose the role because of "extrinsic motivation".

"Role Involvement", which means that the teacher is involved in the educational context of the role out of commitment to the role and not out of external unrelated interests that are not related to the role itself. The choice in that position out of "Role Involvement" is nurturing within the teachers their own skills in front the pupils and in front of themselves in terms of satisfaction and desire to move forward. There are few teachers from the north, and not so many teachers from Jerusalem, who chose the role because of "ego involvement" and the desire for personal development. Teachers who have chosen the profession out of orientation of "Role Involvement" were not found.

The choice of the majority of Arab teachers interviewed in the study of is to engage in teaching position because "there is no better choice" could hurt the level of motivation and commitment to their work. Perhaps that is why they take up their roles as clerks without national or social mission, and without a sense of involvement and belonging to the position and framework. Indeed, a large part of the teachers said they were not just missing tools to deal with the consequences of the conflict, but lack motivation and involvement. One can assume that choosing a profession because of extrinsic motivation, or because of lack of better options, may cause an early burnout among teachers. Thus it is possible for example, to explain the excessive toughness and determination to adhere to the teaching text as a sign of burn-out among teachers.

One of the possible cultural factors is how the teacher's role is perceived in Arab society. Abu Asba mentioned in this regard that Arab principals and teachers avoid discussion of topical issues, specifically political events, this phenomenon is not accidental and it reflects the perception of the Arab school itself and its role, a role that focuses on providing knowledge, and is not eager to adopt a natural role of an educational institution, which is not based only on imparting knowledge and the acquisition of occupational skills, but an institution that deals with issues of concern to the society within which it functions supposed to serve. The Arab teacher perceives themselves as professional teachers rather than educators and hence they feel that they are exempt from discussing issues of current values [1, p.75].

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